

National Anti-Slavery Standard.

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THE STANDARD.

AN ANTI-SLAVERY LECTURE.

CONFLICT OF NORTHERN AND SOUTHERN

THEORIES OF MAN AND SOCIETY.

By HENRY WARD BEECHER.

The Eight Lectures of the Course before the

New York Anti-Slavery Society was delivered

on Tuesday evening, Jan. 16, at the Tabernacle,

by the Rev. HENRY WARD BEECHER, before an

audience of over 1,000 persons.

There were a number of gentlemen of distinction

occupying seats on the return—among whom

were the Hon. Joshua R. Dudley, James Mott,

of Philadelphia, and Mr. Daines of Buffalo.

Mr. Beecher was introduced to the audience by

Mr. OLIVER JOHNSON, who said:

LADIES AND GENTLEMEN: The speaker who

occupies this platform to-night is Henry Ward

Beecher, a man of great talents and a devoted

friend of the cause of the oppressed. He is

glad to see and hear such a rare assemblage

and has brought him to-night to tell us of the

theory of man and society as he has gathered

from his study and from the experience of his

life. I trust that whatever you may think of

some of the other parts of the lecture of WARD

BEECHER, you will find that his performance

is over, he is ready to confess that in what

he has said to-night he has not said all that

he would have said if he had more time. He

represents with loud and hearty applause. He

spoke as follows:

The questions which have provoked discussion

among us for fifty years past have not been ques-

tions of fundamental principles, but of the appli-

cation of principles already ascertained. Our

dilemma has been between one way of doing

things and another way of doing it—between living

well and living better; and so through, it has been

a question between good and better. We have

discussed politics, not Principles. In Europe, on

the other hand, life-questions have agitated

men. The questions of human rights, of the

rights of nations, of the rights of Government, are

not in Europe, where they were with us

fifty years ago.

In this respect, there is a moral dignity, and

even grandeur, in the struggles scarcely or only

open in Italy, Austria, Germany and France,

which never can belong to the mere questions

of mode and manner which occupy us—boundary

questions, haunts, tariffs, internal improvements,

and all very necessary, but secondary topics.

In this respect, there would be a marked contrast

between the subjects which occupy us, and the

greater life-questions that agitate European

people. They were not for us, and they were not

for them, in the same way of doing things, and

the whole of our life, and the whole of their

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of their life, and the whole of our life, and the whole

of their life, and the whole of our life, and the whole

world's greatness; nor from any profane wish

to abstract from the rightful place and influence of

any State, or any section of our whole country.

But I think that God has put me here to tell you

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bonds of man, for God gives him—take off all

impediments, for it is his life and death struggle

for immortality! But I think that God has put me

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